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THE BURMA NEWS

REV. E. GRIGG
In the Robes of a Buddhist Monk

JULY, 1938

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

NOTICE OF PUBLIC LECTURES
1938

A series of lectures on some of life's fundamental problems, treated from the Christian viewpoint, will be given on alternate Wednesdays during the monsoon season as follows:—

1. **July 13,** Rev. H. V. Shepherd, *"Christ and Human Suffering."*
2. **July 27,** D. J. Daniel, Esq., *"Christ and the Race Problem."*
3. **Aug. 10,** Rev. H. McD. Wilson, *"Christ and War."*
4. **Aug. 24,** Dr. J. R. Andrus, *"Christ and the Economic Order."*
5. **Sept. 7,** Dr. Ba Han, *"Christ and the Meaning of Life and Death."*
6. **Sept. 21,** L. B. Allen, Esq., *"A Christian View of History."*

The Hour: 6 to 7 p.m. *(followed by a half-hour Open Forum).*

The Place: *Union Hall High School, corner Sparks and Dalhousie Streets.*

Admission *is free to the public.*

Auspices: *Committee on Extension and Research, Burma Christian Council.*

THE

BURMA NEWS

H. W. SMITH, *Editor.*

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Christ and New Burma

The Basic Need of Burma Today

It is very evident that within the scope Christ's plan for the world as xpressed in the Great Commission and other provisions for the spread of e Gospel, Burma is included as an integral part of the Kingdom of God on arth. Therefore, we may rightly conclude that not only does Christ love urma, but that the Good News of sins forgiven through Jesus Christ is in-nded for every racial group and for every individual of each group who vells in this land *to-day — now.*

We should not forget that this generation of Christians is responsible not nly for the evangelization of the present generation of non-Christians, but or the laying well the foundations of the Kingdom of God for generations et unborn, as we loyally follow Jesus Christ who goes before us in this eautiful land. "Follow me," is still the marching orders of the Christian orces of Burma and the world.

As we face the situation, this new epoch plainly reveals *three basic needs* hich must be met if Burma would benefit from the mistakes and successes f others that have travelled the same seas of democracy and self-government.

(1) *The Need of Real Patriotism* — If we accept the usual definition of atriotism as "a zeal or defence of the freedom or rights of one's country" e may conclude at once that such zeal may not be limited to *military atriotism.* The wholesale slaughter of life in Abyssinia, Spain and China ith its most unsatisfactory results, drives us to seek another and higher orm of defense and zeal which shall eventually disprove death as the highest orm of loyalty.

But *civil patriotism* may and should be of *a most heroic type.* East and Vest has long since shown that the mere presence of good men and women a democracy is not enough to insure the "righteousness which exalteth a ation." Theodore Roosevelt once said, "But disinterestedness and honesty d unselfish desire to do what is right are not enough in themselves. A man ust be efficient. If he goes into politics, he must go into practical politics, order to make his influence felt. Practical politics must not be construed mean dirty politics. The most practical of all politicians is the politician ho is clean and decent and upright."

Unless one deliberately chooses to be "a man without a country," taxes d military duty soon remind one of his citizenship. But the compulsory eeting of such obligations does not spell patriotism of the heroic type. Few

handicaps have been greater in the history of democracies than "the bad citizenship of good men." In such cases so-called respectable people are "too busy" to take interest and responsibility for the welfare of their fellow-citizens, while corrupt politicians fasten themselves on the spoils derived from the sacred heritage of free citizenship.

Hence, the call of the hour in Burma is to a new social spirit, in which all peoples dwelling in Burma shall proudly proclaim Burma as their country and dedicate themselves in unselfish and intelligent service, which leads to the second outstanding need.

(2) *An Intelligent Citizenship*—When through the Chelmsford-Montague scheme India was granted a diarchical form of government, Burma became a part of the plan which was doubtless intended to train the electorate of Burma somewhat, at least, in matters of self-government. But it is a well known fact that although this system obtained for thirteen years, the vast majority of those who enjoyed the right to vote little appreciated what power then and now, has been delegated to them. In other words, throughout the educational system of Burma, merely increasing percentage in literacy will not suffice to create an intelligent citizenship. From the lowest standards of the different vernaculars up through the Anglo-Vernacular, English and College departments there must be special emphasis stressed on the meaning of citizenship. Moreover, as Christian citizens, our own conventions, conferences and meetings, large and small, should constantly accentuate what is meant by Christian citizenship in Burma, until the *ballot-box* shall be regarded as sacred and to hold office as a public trust before God and one's fellow-citizens. Only such a high conception of the franchise, together with an intelligent, independent, and conscientious judgment concerning public affairs, so that if need be one will sacrifice party affiliations for the good of his country, will keep away the political boss and prevent corruption.

(3) *The Need of Patriotic Leadership* — Selfishness will provide innumerable political leaders. But what is needed to-day is a few men and women of unimpeachable motives, highest qualifications, and utter self-effacement in their passion to guide their beloved country on its untried course. Such personalities have arisen to their divine tasks in other lands. Surely God will, in answer to the prayers of tens of thousands of Burma's Christians, raise up a Washington or a Sun Yat Sen to inspire and illuminate the way before us. But this can never be until those of us who form the rank and file of Christian citizens of this land present ourselves as living sacrifices, holy and acceptable unto God, for Burma, which is our spiritual service.

Are we ready?

Merrick L. Streeter

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The Inner Gate

God "desireth truth in the inward parts." Christ must first be crowned King. . . . In all things He must have the pre-eminence. He must be given the right to decide for us our thinking and our reading — and that may mean a bonfire in your home. . . . He must be given the absolute right to govern and control our imagination. Our ambitions, too. He must have the right to guide and control our ambitions and our friendships. In all our actions and in all our words also His Word must be received.

J. R. S. Wilson

Rev. J. Herbert Cope, D.D.

I met Doctor Cope for the first me in March, 1926, and since that me he and I have had charge of the hin Hills Mission work. During ose years a companionship and iendship had developed which on y part was rather unconscious until ıddenly he was taken from us, and ıe void is that which one cannot elieve exists. It is hard to think and fficult to believe that we shall not gain see him walking down our hill, ho for over a dozen years has (with ery few exceptions) been our only uest. Of course, he was a member f the household, and the front room pstairs will always remain for us Dr. ope's room.

At the request of the Deputy Comissioner he and I were asked to atend a meeting on the Lushai Border egarding an independent Mission hich had come into the Chin Hills, r rather had stationed one of its reachers in the Haka sub-division. he Deputy Commissioner wanted)r. Cope to be there since he could peak from memory and experience egarding the Haka sub-division for period covering thirty years. Dr. ope usually stayed all night at Haka hen he passed through, but on this ip he did not come into Haka, but ent on to the Bawinu River. I left ome about eight-thirty, and when I eached the river he had already arived, and was having breakfast. I topped and had a chat with him, and e said since he could have company n the way, he would push on with ıe to Kutca village, where we would oth stay for the night. The next day e went to a nearby village, and lanned to travel more slowly than I ecause he had arranged with the)eputy Commissioner to meet him n the way, and the two of them ould come on together. The rains ere heavy, and I found the road ery bad. When I got to the village, had the headman promise me he would send out eight or ten men to meet Dr. Cope, as my ponies going over the bridges had partly wrecked them, and because of the continuing rain I knew he would have a worse time than I had. I left him on the 18th of May and we were to meet on the 24th. Before I arrived, I had heard that he could not follow the trail I had taken, but had gone around another way. On the appointed day he arrived with the Deputy Commissioner, and seemed, as he usually was, affable and jocund. The meeting ended about five in the evening and since my route back was to cross the river at which point the meeting was held, and since the river seemed to be rising, Dr. Cope mentioned before the meeting closed that he felt it would be better from me to cross that evening, as the next morning I might have difficulty. I bid him "goodbye" as he was returning with the Deputy Commissioner directly to Haka, staying two or three days, and then going on to Falam where he expected to halt a couple of days, thence moving on home to Tiddim.

I arrived home 3rd June, getting in a couple of days earlier than my schedule, and to my surprise saw Dr. Cope's ponies on the compound. I asked the boy why his ponies were still here, and he said he was upstairs sick in bed. I went up to see him, and talked with him for a few minutes, and supposed, as he also thought, that it was only an attack of dysentery similar to that he had before. When the Deputy Commissioner left, Mrs. Strait asked him to tell the Civil Surgeon in Falam not to leave on tour in the event that Dr. Cope should need him. On Saturday and Sunday he seemed no worse, but he was no better. On Sunday the Deputy Commissioner wired to ask how he was and we advised that he send the Civil Surgeon to Haka, as the emesis and dysentery were about

the same. On Monday he seemed much better, and both Dr. Cope and I felt it was not necessary to have the Civil Surgeon come over and we were on the point of wiring him not to come, but Mrs. Strait insisted that he should be allowed to come over, since he had already started. On Tuesday there seemed to be no change until the afternoon when he became restless. The Civil Surgeon had arrived. By six in the evening his restlessness was of such a nature that Mrs. Strait, was alarmed, and sent and had the Civil Surgeon come down immediately. From the first the Civil Surgeon was not very hopeful because of the bad condition of his heart. Without a heart stimulant (after the arrival of the Civil Surgeon) they were not able to get his pulse, and his temperature was never above ninety-five, and yet he complained of being hot, and once or twice said he must have a high fever because he felt so warm.

Mrs. Cope was advised Sunday that he was sick, and on Tuesday evening advised that he was in a dangerous condition. She started immediately in the rain, but even with all speed possible, and exerting her physical strength beyond endurance, she was still fifty miles from Haka when news of her husband's passing away reached her.

After Tuesday night, he seemed a little better on Wednesday, and on Thursday remained about the same. There was a continual fluctuation; at one time we felt hopeful, and at another very doubtful. On Friday he seemed better in that he was much less restless, but for the first time he became delirious at times, and his talk was confused. Friday night he seemed about as he was the night before. At three o'clock we turned up the light to see how we thought he was. I had turned him on his side several times during the night, as he seemed to rest more easily lying on his right side. When we looked at him, Mrs. Strait became very alarmed, but I told her I could see no difference than the night before; however, I went downstairs to arouse the sub-assistant surgeon, who had been staying in the house every night since the arrival of the Civil Surgeon. He came up and gave him a heart stimulant. Mrs. Strait then sent up to the bungalow for the Civil Surgeon, as she insisted that Dr. Cope was leaving us, but I could see no very great change, except he was definitely more listless. When the Civil Surgeon came, which was only a few minutes later, he could not get his pulse nor could he get his heartbeat with a stethescope. Everything possible was done to revive him. We sent for some of the Christian elders and we knelt by his bedside in prayer. I took his head in my arms. At exactly five o'clock Saturday, June 11th, Dr. Cope left us to be forever with his Lord.

Doctor Joseph Herbert Cope was born in Philadelphia, Pennsylvania, November 21, 1882 and was summoned by his Lord at the age of fifty-five years, six months and twenty-one days. He finished high school at an early year, and entered the University of Pennsylvania and four years later he received the Bachelor of Arts Degree. He then went out as a missionary to Utah under the American Baptist Home Mission Society where he labored for a year or two after which he entered the Rochester Theological Seminary, Rochester, New York, and three years later had completed his seminary training.

From his college days Dr. Cope was an ardent Student Volunteer, and in the year 1908 he was appointed by the American Baptist Foreign Mission Society as a Missionary to the Chins. Also in that year he was united in marriage to Miss Elizabeth Smith, and to this union were born three sons, two of whom survive their father and are in America. This

ridal pair, left home and friends to ndertake what was to become Dr. ope's life work.

His work among the Chin tribes as affected every phase of their exis- ence. He established and built hurches, he administered to the piritual needs of the people, teaching nd preaching, and at all times keenly nterested in their health, economic fe, and mental development, render- ng continual service.

In 1922, when Government took ver all schools, Dr. Cope became Honorary Inspector of Schools. This as a labor of love, but a tremendous sk and one for which he was niquely fitted. He had acquired a astery of three of the main Chin ialects, and undertook, at the request f Government, to give text books in he vernacular for village and station chools. This tedious and painstaking ork was not done within the con- nes of an office, where such work is xecuted with greater facility, but ather he kept up his touring rogramme, visiting villages doing ost of the translating in village ungalows after a day's march. Dur- g this time he managed the schools, nd yet he did not allow his interest abate in the more definite mission ork which is the care of the church- and the propagation of the Gospel our Lord and Saviour Jesus Christ. side from translating all text books om the first to the fourth standards three different dialects, and a part the text books in a fourth dialect, me thirty-five text books in all, he ve the Tiddim Christians the New estament, and a hymn book of near- three hundred hymns. He also put t a small hymn book in one of the alam dialects, and was in the process translating the New Testament in- Laizo Chin when he was called om his labor. For over twenty ars he has given the Tiddim Chins small monthly magazine, and for e past fifteen years has paid for the per from his travelling allowance which he got for visiting schools, the balance he used in ordinary travel thus relieving the Mission during a time of strained finances.

In 1927 he was awarded the K.I.H. medal in recognition of his unselfish service which he had rendered the Chin People. When he was in America, in 1934, he was given the Degree of Doctor of Divinity in recognition of his distinct service to mankind.

As a missionary, Dr. Cope has perhaps sacrificed more in the service to His Master than any of his contemporaries. For weeks and months at a time he has been in the jungle carrying on his lonely but effective work. For years at a time he was the only missionary, and often the only white man in the subdivision where he lived. Only those who knew him best realized the sacrifices he had made, for he himself was never conscious of having made any, his was to spend and be spent in the service of his God. His closer friends will remember him as a man with a charming personality, more than ordinary keen mind, and a man of a kindly and forgiving spirit, and like his Master, in life, he was one who went about doing good. His body now lies interred by the side of that of Mr. Carson.

His pen is laid aside,
The hand is stilled,
The voice is hushed,
A glorious labor finished,
A noble life completed,
And memory, sweet memory
Is now a solace and an inspiration.

Servant of God, well done!
Rest from thy loved employ;
The battle fought, the vict'ry won —
Enter thy Master's joy.

The voice at midnight came;
He started up to hear;
A mortal arrow pierced his frame —
He fell, but felt no fear.

At daybreak came the cry,
"To meet thy God prepare!"
He woke, and caught His Captain's eye;

Then, strong in faith and prayer,
His spirit with a bound
Left its encumb'ring clay;
His tent at sunrise on the ground,
A darkened ruin lay.

The Pains of death are past:
Labor and sorrow cease,
And life's long warfare closed at last,
His soul is found in peace.

Soldier of Christ, well done!
Praise by thy new employ,
And while eternal ages run,
Rest, in thy Saviour's joy. (Anon)

Chester U Strait.

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The news of Dr. Cope's death has come as a shock to us all. How we shall miss him! It was not often that he got to come to Conference, but when he did, he was the life of whatever crowd he was in. His keen sense of humor made him a delightful companion.

It was my privilege to spend a month with him, over ten years ago, touring the Chin Hills. We travelled from the north end of his field to the south, finally landing in Haka, whence we took our departure for Lower Burma. He accompanied Mr. Klein and me to Kalemyo and when we left him there he had malaria, attacks of which he often had during that term. And now from Haka at the end of another tour he has gone to his reward.

That trip with Cope revealed another side of his character to me. I saw him as a man deeply devoted to the Chins, giving himself to the limit to bring to that backward people the glorious Good News of salvation through Christ. He loved the Chins and they loved him; among all the different tribes we visited this was apparent. They knew he had their interests at heart. Hardly would we be well seated in a Government bungalow before Cope's little typewriter would begin to click. Sometimes he was hammering out articles for the little religious paper which no doubt the Chins must have welcomed, for it was about the only thing, if not the only thing in Chin besides the Bible and hymn book. At other times he would be correcting proof, and possibly preparing or translating hymns. And in the station he would work on Scripture translation, and in more recent years in order to help on the education of the Chins he gave much time to the preparation of textbooks in Chin. No man in our Mission more richly deserved the K. I. H.

Another side of his character revealed to me during that tour was his fondness for music, not the kind the Chins sang, although I am sure with all their discords that it sounded sweet in his ears, but the music of the great masters. While in Haka where we spent a week, we got to hear many of his records, and what a fine collection he had of the very best, and what joy he got out of them! Without it, life at times would have been almost unbearable, he said, for it was indeed lonely in that place with no other white man at that time.

Just how many years of his life Dr. Cope gave to the Chins, I do not know, but I do know that they were very fruitful years.

While there he took us one day down among the pines and showed us the grave of Dr. Carson, another who had given his life for the Chins. Though we will mourn his loss, I am sure he would have preferred to go while in active service. He lived for the Chins, he gave his life for them and now all that is mortal of him will sleep among them, but Dr. Cope will continue to live. The memory of his life will ever be a fragrant one. "Well done thou good and faithful servant," enter thou into the joy of thy Lord."

W. E. Wiatt.

Rev. J. H. Cope, D.D.

An Appreciation

"Is it possible that he is gone?" e the words I have heard from any lips. Is it possible that he hose characteristically tense and allenging words we read last month The News, now becomes the ob- ct of our thought as a crowned vic- r in the race which still engages e efforts of the few of us that still rvive him? I would pay a word of ibute to him as a fellow-student at ochester more than thirty years ago. hree characteristics of those days hen he was a Senior and I but a reshman, I wish to share with you l.

(1) *His Bubbling, Unconventional riendliness* that he maintained to the d, greatly impressed us who looked to him so soon to realize his vision d ambition on the mission field. As er, we never knew what particular ing he might do next. But like the shing mountain stream we knew at he was pure and true. He took interest in every new man who was st beginning that unique fellowship which he had made such an out- anding contribution.

(2) Then, too, whether as Presi- nt of the Y. M. C. A. or a leader the Student Volunteer Band his most shy but definitely transparent nsecration to Jesus Christ in whose otsteps he was to traverse the steep ths of the Chin Hills for the fol- wing thirty years made an indellible pression upon me just then; and allenged me to its emulation.

(3) While I do not remember that achieved the highest scholarship, t I do recall that we all felt that his iritual ambition and vision of the ngdom of God in the pioneer field the Chin Hills would be realized rough his rugged consecration to his rsonal Lord who has done so much r those whom he served. May the spiration of these maturer years be inspiration to us his colleagues, and a veritable light to the Chins as they continue to emerge from the darkness which still prevails.

May his family enjoy that peculiar comfort from Him Who said, "I will not leave you orphans."

M. L. Streeter.

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"There is something pathetic in the sight of people keeping up appearances on a small and inadequate income. It is saddening to meet people who have known better days, but it is positively tragic to see Christians seeking to keep up spiritual appearances while they are suffering from an improvishment of spiritual income. They have lost touch somehow, somewhere, yet go blindly along unconcerned, supposing Him to be in their company. They had not seen Him for a whole day and yet, despite that fact, they went on supposing. There is hardly a greater danger into which we may fall. Have we missionaries seen the Lord to-day? Have we spoken to Him? Has He spoken to us? Have we been with Him, or are we supposing that He is with us?"

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Sailed

On the S. S. *Yoma,* June 11th, Rev. E. Grigg.

On the S. S. *Pegu,* June 25th, Dr. and Mrs. E. B. Roach.

On the S. S. *Manoeran,* June 27th, to Los Angeles, Rev. and Mrs. M. Vincent Young and two children.

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There is no way to the peace of God but by absolute self-abandonment. J. Martineau.

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If sin be our master how can we say to a Master Whose interest is directly opposite "I am Thine"?

Horne.

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God Almighty would guide us if so be we weren't so set on guiding ourselves.

H. M. Vachell.

Southern Chins

Thayetmyo and Sandoway

"All good things are in threes" was in my German copy book almost forty years ago. There are three Southern Chin Baptist Associations and this year for the first time I was at all three. The so-called Pegu Chin Association now includes no Chins from the Pegu district and so is a misnomer. It is the Association of the Chins of the Pyinmana and Toungoo fields, and the Burman missionaries there have greatly helped the Chins in their fields. The presence of four of them made a goodly fellowship and encouraged the Chins to feel that they had friends vitally interested in their welfare. In the April BURMA NEWS, page 31, Mr. Rogers of Toungoo has given the names of the missionaries present. He also told of a village school teacher who had so well trained his boys and girls. He was formerly a pupil in the Thayetmyo Chin school and it was a joy to see the fine spirit he is showing and to learn of his ability in training those boys and girls to sing so well. Christiainty puts the song in the heart and joy into life. On the way to the Pegu Chin Association I visited Chin villages near Taungdwingyi where there are many Christians. Years ago when I first visited those villages the Christians could be counted on one hand and had little hope of the present number. From Hnitkyatkwe (Rupees two and a half), one of those villages, there are sixteen boys and girls in the Thayetmyo Chin School this year.

In March, after the school closed for the hot season, the Thayetmyo Chin Baptist Church was the host of the Irrawaddy Chin Baptist Association at the Golden Jubilee meetings. The motto, printed on the programs and on a banner above the platform, "That ye love one another, as I have loved you," was emphasized again and again and used by the missionary as his text for the Association sermon. The spirit of love and harmony, of joy and rejoicing of the handful of Chin Christians fifty years ago, now an army of over 1600, characterized the meetings. One service of rejoicing was in the new school building which Aladdin moved here from Nyaungoo, when it was dedicated to the training of leaders of the Chins. Another service was to honour three preachers and a teacher for their long faithful service. According to the program they were to be presented with medals for Good Service. Just before the meeting a note to the missionary asked him to wear the Chin garment he had worn when he preached in the morning, as he also was to be presented with a medal. He was told that his name had not been put on the program as they wanted it to be a delightful surprise. It was. Five Chin school girls, each with a different kind of Chin dress, from different sections of Chindom, were given the medals and each girl pinned a medal on one of the five recipients after five different men each told why his man should be so decorated. All hoped that the next fifty years might be still more fruitful and result in the Southern Chins becoming a Christian race.

A year ago the Missionary Conference at Taunggyi asked the Southern Chin missionary to give part time to Sandoway. Since he only toured in four or five districts east of the Arakan Yoma they thought he might cross the mountains and tour in three more districts west of the Arakan Yoma (range of mountains). "Go west, young man," said they, so he gave up his hot season vacation to cross the Yoma south of Prome, visit some Chin villages near Taungup before going to Sandoway where the Arakan Chin Baptist Association had its annual meeting, and to visit other Chin villages, after the Association meetings, south of Sandoway and north in the Akyab district. Nine

ars ago I spent the hot season at ndoway with the Bruces and helped quaint them with the " Chin mind." hile many of the words are the me, yet the Chin there is different d at times I was disappointed that ey did not understand my Chin bet-. However this year I succeeded uch better in talking their kind of in so that they could understand ore readily.

After the Arakan Baptist Chin sociation two profitable days were ent with some of the preachers, chers and Chin elders of Sandoway Bible study and study of methods had found useful east of the oma. It gave some of them a new ight into ways of working to win e Chins, and a new hope in the pos-ility of working together to win the n-Christian Chins. They still used e Chin word for heathen over there d part of my work was to get them discard it as we did years ago. ere there are no heathen Chins but ly (1) Christian Chins and (2) ot-yet-Christian Chins. I believe ere is a possibility of winning the ins of Arakan in far greater num-rs, if we can push the work there. e Sandoway Chins, without a resi-nt missionary, greatly need your ayers.

E. Carroll Condict,

Of Thayetmyo and Sandoway, metimes here and sometimes there.

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Notice

The Annual Workers Institute at inmana will be held September —30. We are planning a good ogram for rural worker of all races Burma, including both agriculture l methods of spiritual service. id your workers and let us know special items which you would like have included in our program.

B. C. Case.

Monsoon Meanderings in Maubin.

In spite of the fact that all advice was against itinerating in the Rainy season wife, Billy and I have just completed ten days of a successful tour. The Harry-Morris and the Jean lashed together driven side by side made a fine team. Passing the 'Hole in the Wall,' the place where the Irrawaddy and China Bakir rivers part company, we came so near to getting swamped by sudden squalls that the waves completely drenched everything outside the cabins and even parted the stern lashing. On the second day a similar squall dragged both anchors and threatened to pile the two boats up on shore. One of the big I. F. Co. passenger steamers was blown ashore so forcibly that even with curtains reefed it took half an hour to get off shore again and in the process two sampans alongshore were smashed as it scraped along the shore.

Our objective was to reach the protected inland streams of the Pantanaw area where one can move with safety and relative economy. This we accomplished on the morning of the third day when we negotiated the strong whirpool and were suddenly running with the current where before we had been stemming seething flood waters so strong that often with both engines we barely made good headway. The last day we were overtaken by a field of water-hyacinth which effectively stopped all forward progress by water. Not to be beaten though, I was put ashore with an evangelist and planned to walk the remaining miles in hip boots. But it turned out not to be a pleasant walk.

After sloshing along a few rods we came to a streamlet that was full of the flood. Here a boatman put us on the other side warning us however that he would not be there when we returned. Everyone moves about in

boats and he must be off to work in a distant field. Not far away we negotiated another flooded stream that just left a margin on my 3 ft. boots. That was the last of the boots usefulness as such. I found them excellent containers for clothes and perishables; holding them tightly with my wrist watch hand over one shoulder we waded the rest of the way. The villagers said they knew we were on our way with the boat and had not realized that the "Beda" had come in so thick just over night as the day before the stream was clear that far. Prayer meeting followed by hot tea and we were on our way back to the launches, to reach which it became a clear swim several times. Thus I can recommend hip-boots for touring. They kept my excess garment and books dry as well as being quite bouyant when one was over his depth. The boats were not where we had left them. The advancing field of weed had caused them to move further downstream. In a night such a field will make boats captive. Reaching a Christian village on I. F. Co. route we arranged to leave the boats there for a while and came back home.

Fruits of the ten day trip were twenty major meetings in as many villages. House to house contacts in at least ten places. We arranged for three village schools to co-operate in receiving a preacher-teacher for three months being responsible for his food and clothing. We planned a general conference of nearby villages at Pantanaw three weeks later. Aided in the selection and installation of an assistant pastor where the dear old man is super-annuated. Distributed tracts, sold literature and gave away quinine to the malaria ridden villagers. We emptied six kerosene tins and four petrol tins four and three respectively just to get into the Pantanaw area stemming the rising flood water. Now we are to be more than a month in that area.

E. T. Fletcher.

What Rural Reconstruction For The Rainy Season?

Our Station Committee discussed this subject while the rain poured outside. The objectives of a Mission Station program should include (1) The feeding of the Christian flock regularly at meetings for worship where Churches or Christian groups are located (2) Reaching out in evangelistic efforts to win additions to the flock. (3) Building up the quality of daily living in the Christians. After the slack period of the summer vacation and the influx of new persons for the new school year, it is a first task to get the old Christian Endeavour Societies, outside Sunday Schools and Church Officers and Committees to start their machinery turning productively.

In evangelistic work, continuous rain and deep mud such as we now have, hinder teams of workers moving extensively among the villages. But it is a good time to follow up the inquirers who have been discovered in the past travelling season. We are trying to emphasize personal visits to these, giving time to individuals at this season. The number of persons whose hearts are prepared to welcome us eagerly is surprising when we stop to count them. We often find a man is the inquirer, but we try to win his wife at the same time so that converts shall come in by families rather than individuals. This establishes them more firmly. It appears important that we lay greater stress on the nurture of Christian family life in Burma in order to go deeper and higher.

To build up the quality of daily living in Christian families we are working on a score card to be kept in each home which desires to work for "A More Abundant Christian Life." In agricultural extension we find practice improves by aiming for specific needed practices and noting the amount achieved from period to

riod. Similarly we propose to ve hung up in co-operating Chris- n families a chart on which a score to be marked each week indicating e activity along the following five es:

(1) Attendance at public worship) Attendance at family worship) Participation in an offering (4) ersonal evangelistic service (5) ersonal physical service. Under ch heading each week will be mark- , (a) the number of persons who tended or participated once or more nes during the week, (b) the num- r of days on which such activity ok place.

The last item of Personal Physical rvice in our rural areas is the same Rural Reconstruction. I am struck how much our Christian life is w being measured by the activity of e tongue. It is well to use this gan, but how much better in addi- n if we could teach our people to press their spiritual power and ristian love and reverence by the e of the hands, feet and muscles in rsonal physical service. This is so ich needed in our village churches. The village well has the curb broken wn and the water is polluted. The rines, if any, are pigs sties over- n with runty pigs, the vegetables l fruits are poor and rare and at exists are smothered with eds. Many lack sufficient food. Be- es there are the usual festering unds and sores that warm water l disinfectant would relieve. Should training be given to recognise t working personally with their n hands to relieve and improve se conditions by personal physical vice, be a standard practice for ristians, just as much as better ging, better speaking, better read- , better dressing and better temper- e. I feel Christian character uld be greatly benefitted in Burma he Christian muscles could be so icated and exercised. Each point ained under this heading I would have multiplied by ten to show the relative need for its emphasis. I feel Christians are dying for the want of Christian doing. True, that it must be backed by Christian devotion, but mere intake without expression always leads to death. Let us make Rural Reconstruction a normal expression of the spirit of our rural Christians.

Brayton C. Case.

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A Cool Breeze on a Hot Day

The Extract from a letter of a Burma Missionary to the Field Secretary in the June NEWS is like a cool breeze on a hot day. How thankful we are that there is someone who sees a vision of victory when in so many quarters there seems to be pessimism and discouragement!

Letters from New York tell of a dwindling income for the Society to the startling figure of 35,000 dollars annually. It makes us wonder if God is in the centre of the picture in our thinking?

Does not all this make us stop and wonder what is the cause of all this decline? Is it *all* due to financial reverses? May it not be that the disturbances in the world, economic and political, are all connected up with our relations, or lack of relations, with God Himself?

Can God any longer use us to evangelize Burma or is He allowing the vanishing of our income to make us examine the working basis of our faith and see whether the mistakes are ours or not?

When Christ's disciples were scattered, discouraged and afraid so that they had to hide behind closed doors, they waited ten days in prayer and in making themselves of one mind, then out of that Upper Room there came forth a power that flashed upon the wicked world and set free three thousand men on that first day.

Could we take time from our busyness and turn to that same source of power? Could we act as if we believed that it was not exhausted and that there is no reason to be thinking of packing up and going home?

I should be most happy to cooperate with any move to explore the resources of God and to learn how to bring ourselves into line with them and make a fresh start in believing that the cattle and the gold of a thousand hills are His and that He will bestow them on him who asks.

Might it not be that some such call as this is what our denomination both here and at home is waiting for?

H. I. Marshall.

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Proposed Amendents to Conference By Laws

In Conference By Laws, Rule IV., B., c. it is provided that Reference Committee appoint at its reorganization meeting representatives on the Burma Christian Council. The B. C. C. has its annual meeting in July during the Wazo holidays. Our representatives, therefore, should be appointed at the last meeting of the Reference Committee previous to the meeting of the B. C. C. in July, in order that the Committees to be appointed by the B. C. C. may consist of those who will hold office throughout the year.

I therefore move that the By Laws of the Mission Conference be amended so that c. of Rule IV. B. be deleted; and that d., e., and f. be relettered c., d., and e. And that the following be added as section 2 of Rule IV. B:

"Reference Committee shall appoint five representatives on the Burma Christian Council including the Field Secretary, ex-officio, at the Reference Committee Meeting next preceeding the Annual Meeting of the B. C. C. in July each year."

Seconded by
Marian E. Shivers.

Inasmuch as Rule VI, section 8, item c. assigns to Reference Committee the responsibility of fixing the time and place for the meeting of Conference when these have not been provided for by the Conference, and Rule XIII, section 2, item a. assigns the same duty to the Committee of Arrangements, I move that the By Laws be amended so that Rule VI, 8, c. read, "Reference Committee shall decide the season and place of the meeting of Conference, etc." and so that Rule XIII, 2, a. read "It shall be the duty of this Committee to make all arrangements for the next annual meeting of the Conference including dates and programme, the season having been set by Conference or the Reference Committee."

Seconded by
J. R. Andrus.

F. G. Dickason,
Conference Secretary

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